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Indians from both of these areas were interviewed and it was found that, except for minor details in certain beliefs, their customs were identical with those of the Bella Coola proper. Accordingly, in this monograph, the term "Bella Coola" will be taken to include the inhabitants, not only of that valley, but of South Bentinck Arm and the head of Dean Channel. Those living on South Bentinck Arm will be referred to as *Tăl·io* people, the Bella Coola term for them; those of Dean Channel as Kimsquit, the name by which they are generally known. It is an anglicized form of the word *Kimxkwut*, meaning "Canyon," by which the Bella Bella designate the people of Dean River.

VILLAGES ON SOUTH BENTINCK ARM

(28) *Sătlia:* on the east side of South Bentinck Arm, about a quarter of a mile from the point that marks its junction with North Bentinck Arm. Food was obtained from an ocean fish-trap.[15] Long deserted except as a summer camp.

(29) *Łaxkilst*, "Island": east side of South Bentinck Arm, slightly north of the island opposite the Hot Springs on the west side of the fiord. The town took its name from this island. In summer the numerous inhabitants lived immediately opposite it, at a place where they had an ocean salmon-trap; in winter they moved to a fortified spot at the base of a mountain slightly farther to the north. This village was blotted out by a landslide one spring long ago, and the few survivors were unable to re-establish it.

*(30)[16] *Tsaoltmem:* on the east side of the fiord about four miles above the last-named. A small town, whose inhabitants lived on the catch from their ocean fish-trap; it was recently deserted.

[15] Ocean fish-traps work as follows:—A pen is made by a series of stakes, into which the salmon enter at high tide. It is then closed and, as the falling tide lays bare the mud, the imprisoned fish can be scooped out by hand or in hand-nets.

[16] Mackenzie did not visit either South Bentinck Arm, or Kimsquit, but it will be convenient to continue the use of asterisks to mark those towns which are said to have been inhabited at that time.

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533 535 574 of each song dances to it. Anyone who has enough food to provide a meal for all is glad to invite his neighbours to such an affair, but the singers and heralds can force a stingy man to act as host. Everyone knows his neighbour's resources and the singers have no hesitation in going to the house of a man with an ample supply of food and beginning to beat out songs there. The heralds are quick to see what is happening and call the people, with the result that the involuntary host is compelled to provide a meal in order not to be thought mean and churlish. Without waiting for the singers to take the initiative, heralds likewise often invite people to the house of a man whom they know to be well provided with food.

[203] [624] [203]

During the summer, the necessity of living in camps of salmon makes it impossible to hold many dances, although one of the non-sacred type just described takes place whenever there is a lull in the fishing. In the early autumn, when berries, fish, and game are abundant, the thoughts of chiefs turn to potlatches and the lengthy preliminaries are begun. At this season, too, a chief who lacks sufficient wealth to invite foreign guests, calls in his neighbours for a *nusōx* dance and initiates some of his young relatives into that society. The ritual, described in the last chapter, resembles that of a potlatch except that no new house is constructed, there is no return of a dead relative, and the ceremonial connected with the coming of foreigners is necessarily omitted. In some cases a chief performs this type of rite a year before he proposes to hold a potlatch, and explains that he is doing so because he will be unable to give presents to the inhabitants of his own village at the later affair. Gifts so distributed are returnable with interest, though it is not obligatory for recipients to do this in time for the donor to make use of their repayment at his potlatch.

221 796 556 796 [221] [575] [535] [424]

Ceremonials of this nature occupy the Bella Coola during the early autumn, while in winter *kusiut* dances take place almost nightly. When they are over, it is time for the non-sacred variety of *a'alt* performances, and for another type of rite, *nusāxkāmx*.

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APPENDIX 6

MECHANICAL PROCESSES

NO attempt was made to study either the material culture of the Bella Coola, or their methods of manufacturing, but information on some points was obtained incidentally. All sociological and religious features connected therewith have already been described. 121

THE TAKING AND PREPARATION OF OOLACHAN

The run of oolachan, *ts'ats'*, comes about the end of April, and as many as possible are caught. In preparation, nets, *ala'x*, are brought out from the house where they have been stored during the winter, examined and repaired. If necessary, new ones must be manufactured out of nettle (*lema*) fibre laid away by the women for this purpose. By rolling 227 226 221
[illegible] 209
are then interwoven, making a finished cord capable of resisting great strain. The nets are constructed by the men. The type used at the present time, which is said not to differ from that formerly employed, 462 286
consists of a purse-like sack, oval in cross-section, open at the wider end and tapering very gradually to the other, which is closed. The total length is about thirty feet, the diameter at the open end about eight feet, and at the closed end about three feet. A new net is dipped in a mixture 816
of boiled hemlock-bark to darken it, and then boiled in a solution of willow-bark to prevent the knots from slipping.

The setting out of a net is not an easy task, so two or three men agree to work as partners. In the present degenerate days, property rights are not respected and each group selects a suitable spot. The best location is where the water is about three feet deep and runs rapidly, but without ripples, over a smooth piece of the bottom; such a place is called a *skitlq*. When the fish begin to run plentifully, the partners paddle out to set their net, taking with them four stakes, each about ten feet in length. The weight of a full net is tremendous, so the poles have to be driven down at least six feet, a difficult task on account of the stony bottom. Selecting the exact spot, one of four posts, *sk!q'alus*, is set upright and held in position by being tied to a cross-piece, *sxa'ipsem*, fastened to the canoe for the purpose. While his two partners hold the craft steady, the third man begins to pound down the stake, metal mauls 224 476 429 178
being now commonly used, but in former times this work was always done with an unhafted stone maul, *lemsma*. The fishermen relieve one another intermittently until the top of the pole has been driven down to within 4112

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of the older people remember seeing in their youth another type, *kaku*, with a high raised prow; this may have been identical with the *nulka* which others describe as having an elevated bow and a low stern. An entirely different craft was the *nuskusi'i*, named from one of the geese, probably the white-fronted goose. A strip of maple fastened along each side caught the water in moving, with a sound like that of the peculiar rustling flight of the bird. The bow was often carved in the form of a bird's head and the stern in that of a tail to further the resemblance. No living Bella Coola claims to have seen one of these canoes, though some had heard of them from their grandparents. The large, open type of canoe made by the Haida was known to the Bella Coola, but not constructed by them. Seals were used on all ocean-going canoes; they were usually of maverag, though skins sewn together were occasionally employed.

Canoes are occasionally lashed together. In several *kusiut* dances a [illegible] planks crosswise over two canoes, near the bow and stern, thus fastening them together. Planking is laid on the two supports and a platform so constructed. Careful inquiries showed that this fastening was merely a temporary arrangement; the booms were not bound in any particular manner, nor was there any fixed distance between the craft. Sometimes the same expedient was used for transport when the load was too heavy for two canoes separately, a device which is said to have been used more commonly by the tribes of the outer coast than the Bella Coola. Canoes lashed together are termed *ka-ewanis*.

Rafts, *saxkwa'a*, consisting of rough logs fastened together with cross-pieces, were commonly used on the lakes of the interior, and occasionally for river work when canoes were unavailable and there was no time to make them. Another expedient in similar emergencies was to make bark canoes, such as are still constructed by the Carriers. The Bella Coola regard the construction of these as definite copying, and do not profess to have as much skill as their teachers whose canoes, it is said, can be folded for portaging. There is a tradition that, many generations ago, a few clever Bella Coola knew how to make skin canoes.

THE PREPARATION OF CEDAR-BARK

Early spring is the time to *saxakusli*, that is, to gather the inner bark of the cedar. Men occasionally assist in the task, though this is really a woman's work. The worker selects a small cedar, choosing one about six inches in diameter, with smooth trunk and relatively free from knots. With a knife she makes a horizontal incision in the bark, two or three feet from the ground, sometimes girdling the sapling. Then she inserts her